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brothers and comrades. You see them as cattle, following blindly their military leaders to their own ruin. What do these military leaders think they will settle by destroying what it has taken ages to build, and by killing off the best manhood, leaving the feeble to be the fathers of the future generation? If only those responsible for this hell would be the sacrifice! What human anguish, big crops of cripples, big crops of widows, the loser and winner will have alike!

"And now, my last hope: this great nation! Imbued with my spirit, the country where I still exist, the land of liberty, the only ray of hope to the children of all mankind, here where one can still enjoy the happiness

of peace and where all should realize the horrors of war! The men who control the affairs of this great and happy nation in these dark hours, the leaders; shall they show a humane way to settle differences? Or are they willing to follow the others on the road that can only lead to the cursed inferno?" . . .

"Dear, what is the matter?" mother insisted.

"What! Were you crying?" father asked.

"What is this?" asked sister Louise, looking at me surprised.

"I dreamed," I stammered brokenly, "just a pipe dream, I guess."

## THE FELLOWSHIP OF RECONCILIATION

By ONE OF ITS MEMBERS

OUT of the news of events in the world today such a name as The Fellowship of Reconciliation strikes strangely on the eye. It stands for a movement which has sprung up in England during the past year of war, a movement which is spreading in belligerent and neutral countries alike in Europe, and which is on foot in the United States. The rapidity with which it has become international is evidence that its challenge is calling out a response that seems to have been latent and waiting to answer. In the words of its title the members have phrased their sense of the deepest needs of a humanity obsessed with the thought of war—a world embroiled in a confusion of conflicts within and without national borders.

More than a campaign for peace between nations is implied in the position of the Fellowship. United in it are men and women in all walks of life, who believe war between States simply a natural product of the constant struggle between classes and commercial factions, internal and external, a struggle for self-interest rather than social interest. Such a recognized condition of increasing unrest and strife, they hold, is a clear indictment of nations that call themselves Christian, just a plain failure to apply the ideal of universal brotherhood in actual affairs. Co-operative good will is not a hope for an improbable golden age, they contend further, but the only practical course of constructive action, private or public, here and now, if we are to escape worse waste of wealth, energy, and men.

The members, therefore, declare themselves unable to take part in any war or training for war, as to do so would be a denial of the value of the individual and of the Christian assertion of faith in love as a regenerative force. They refuse to attempt to advance human brotherhood by a method of hate which defeats its own end. They are allying themselves, instead, to undertake a work of reconciliation, and to attack the problems of substituting the spirit of friendliness for enmity between classes and races and in commercial and national life. In the contrast between the fact of antagonism and the ideal of co-operation, they admit no excuse for compromise, feeling it, instead, to be a challenge to people who believe in such an ideal to act according to its full implications.

Wage-workers and people of wealth, employers and labor leaders, bankers and business men, members of various professions, socialists and political conservatives, ministers, and people who had turned away from the churches, are together in this endeavor to interpret and advance the social teaching of Christ and in His spirit. Born less than a year ago at Cambridge University, England, in a conference of men and women of varying creeds, the movement has spread from a small group to include several thousands. It is not an organization for the purpose of pushing propaganda. Names have not been featured in connection with it, because it was desired to make the movement an individual one, and not to attract members through the advertising of personalities. Growth has come despite the fact that it is not the aim of the Fellowship to press for a large inactive membership, but to bring in touch people who, accepting the principle fully for themselves, will give time to thinking out what they involve and seriously set themselves to apply their conclusions.

Even in a time of active warfare, when to assert the super-national ideal is to be called a traitor and to face physical danger, the movement has spread on the continent and struck root in India. Abroad, the members have carried it forward in the face of misrepresentation, suspicion, and occasional violent persecution largely due to fear of anything that might interfere with recruiting. Some have had to give up positions in business, in church, in social service, and in educational institutions. Others have made voluntary changes in their standards of personal or business life, because they felt it necessary to express a real spirit of brotherhood. The experience has been that an important factor for the wider extension and appeal of the Fellowship has been such acceptance of risk and material sacrifice.

The position is not merely negative, and does not imply an argument for what is generally known as the philosophy of non-resistance in all circumstances. Membership involves not only refusal to serve in an army or navy and opposition to increase of armaments, but a positive stand for the concrete expression of co-operative international good will as the right governmental policy. Further, it involves personal and collective effort for the application of the same principle in all affairs, indus-

trial or political, that make up the social life. The beginning of the movement in this country was made at a fall conference at Garden City, Long Island, at which a small group of men and women undertook the work for the United States, with the first centers in New York, where the address is 125 East 27th street, and in Philadelphia and Boston. The general statement of principles of the Fellowship in America says in part:

"The Fellowship of Reconciliation is a drawing together of men and women belonging to various Christian communions, and of others who have adhered to no communion, who are profoundly disturbed by the confused utterance of the Christian churches concerning war and other great social questions. To them it appears that, in accepting as inevitable the present world order, we have all failed to interpret the mind of Christ, and that confidence in His leadership involves us in an unflinching application of His revolutionary principle of love. They therefore feel the need of uniting in a spiritual fellowship with those in all lands who hold that as disciples of Christ they are committed to the endeavor after a way of life dominated by love as revealed in His life, teachings, and death, and that they are therefore unable to take part in war, and are called to a common quest after an order of society in accordance with the mind of Christ.

"Though they find themselves at variance with many of their fellow Christians, they desire to work, where possible, in and through the churches, to proclaim their conviction in a spirit of humility, honor, and love, to exercise forbearance in argument, and to guard against the danger of controversial methods, believing that the members of the Fellowship are but a few out of many, both in this and other lands, who are seeking to know and act on the truth at this time.

"After prolonged thought and conference, without wishing to bind themselves to any exact form of words, they recorded their general agreement on the following points:

"1. That love, as revealed and interpreted in the life and death of Jesus Christ, involves more than we have yet seen; that it is the only power by which evil can be overcome, and the only sufficient basis for human society.

"2. That, in order to establish a world order based on love, it is incumbent upon those who believe in this principle to accept it fully, both for themselves and in their relation to others, and to take the risks involved in doing so in a world which does not as yet accept it.

"3. That, therefore, as Christians we are forbidden to wage war, and that our loyalty to our country, to humanity, to the church universal, and to Jesus Christ, our Lord and Master, calls us instead to a life service for the enthronement of love in personal, social, commercial, national, and international life, with all that this implies.

"4. That the power, wisdom, and love of God stretch far beyond the limits of our present experience, and that He is ever waiting to break forth into human life in new and larger ways.

"While the above principles fairly represent the ideals which animate the members of the Fellowship, it should be clearly understood that they are not put forward as a full and final statement; neither should it be supposed that only those who can accept every word may enter

the Fellowship. What is desired is not a common creed, but one spirit, the Spirit of Christ, animating a living body.

"It will be the aim of the Fellowship to state positively and constructively the message of reconciliation, and not to spend itself in mere protest. No amount of negation, it is believed, no literalistic theories of non-resistance, nor prohibitions of the use of force, can cure our social diseases or eradicate war. The fundamental need is a new discovery of God, a fresh return to the sources of life, a preparation of living channels of power. It is through this deeper work that the Fellowship seeks a fuller expression of the love of God in all human relationships."

## THE PRIMARY OBJECT OF WAR \*

By ARNOLD BENNETT

THE primary object of this war and of all wars is to lacerate human flesh, to break bones, to inflict tortures, to paralyze, and to kill. Every army in the field today is out for maiming and homicide, and for nothing else. Certainly armies make prisoners, not because they want to do so, rather because they are afraid logically to carry out their principles. Every explosive weapon, from the 42-centimeter gun to the service revolver, is designed, made, charged, and fired with the definite and clear intention of either doing men to death or inflicting upon them the severest possible disablement, which must nearly always be accompanied by intense physical pain, and which very often involves life-long misery and woe. Guns are aimed against buildings only for the reason that they serve directly or indirectly to protect men from murder and disablement, and the purpose of destroying buildings is to deprive men of some kind of defense, and thus expose them to destruction, torture, and paralysis. This is war. . . . This is what is going on daily just now in many different parts of Europe against the outraged conscience of the world. This is the basis of military glory, and of all those other fustian things that overlords rant about. This is what overlords wish to perpetuate among the usages of mankind. Let us never forget that war is first and last the tearing of human flesh, the shattering of human bones, and the greatest source of human agony, both physical and mental.

We see on a poster "Ten Thousand Casualties." But we forbear from letting the words raise an image in our minds. Our conception of the affair implied by those three words is a mathematical conception more than anything else. We do not see a thousand prisoners led away in despair, nor a thousand decaying corpses lying in strange, contorted attitudes on the ground, nor eight thousand tortured, bleeding men, whose torn and pierced bodies have in a few moments exuded hogsheads of blood. You protest that I ought not to use such a phrase as "hogsheads of blood"—it sickens you. And why should you not be sickened? Those hogsheads of blood, lacerated limbs, smashed bones, glazing eyes, screams of pain, are exactly what we all in every country asked for when we voted supplies. A battery which could not point proudly to such results might as well

\*From the *Daily News and Leader*, London.